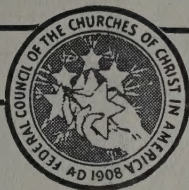


Federal Council BULLETIN

Vol. XIX, No. 2



February, 1936

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VOL. XIX, No. 2

FEBRUARY, 1936

THE EDITORIAL OUTLOOK

Worship and Moral Passion

The rekindled interest in worship, which we regard as one of the most hopeful signs on the horizon of American Protestantism, faces criticism from two contrasted sides. On the one hand are those who, intensely occupied with the ethical and prophetic aspect of the Christian religion, fear that preoccupation with worship may tend to draw attention away from the concrete social tasks which cry aloud for strenuous action. They have misgivings lest worship become a sort of emotional and aesthetic escape from the actual problems of daily living. On the other hand are those who, deeply concerned with man's fellowship with God as the fundamental experience of life, are troubled whenever worship is treated as if it were merely a means to some so-called "practical" end. They criticize any tendency to regard worship as simply a utilitarian thing to be tested by our human standards as to what constitutes real "results."

Nothing is of more moment for the Church than to have clear discernment at this point.

Certainly there is a basic sense in which the worship of God is always an end in itself and needs nothing beyond itself for its justification. In bringing the finite human spirit into vital contact with the source of its being in the Infinite Spirit of God, worship has a value that is absolute. It raises man above temporal and changing values and relates him to the ultimate Reality which alone gives meaning to his life. To become aware that we are in personal contact with the Living God is the one experience which needs nothing else to justify it.

And just because worship is thus the sovereign value, it has instrumental values for every other aspect of life. In and through one's fellowship with God, he is made sensitive to the Divine purpose for the world and is brought into a deepened fellowship with men. Daily life and work

take on a new ethical quality when seen in the light of what God, who in Christ is revealed as Righteous Love, means them to be.

Viewed thus, worship and moral struggle—the priestly and the prophetic sides of religion—do not exist in separation from each other but make up an indivisible whole. As Professor Dorr Diefendorf said at the last meeting of the Federal Council's Committee on Worship: "To worship the God revealed in Jesus Christ as though the act stood completely by itself, self-contained and apart from life, finished in the church and put aside until again the hour strikes and calls us to its repetition; or (on the other hand) to accept the ethical task as though it were nothing more than the result of the clash of blind political and economic forces is to be guilty of spiritual blindness." What God has joined together we put asunder at our peril.

At the Cross-Roads in Race Relations

Two points of view about methods of adjusting race relations are competing for the support of the American people. One view holds that goodwill, forbearance and understanding, working through coöperation and fellowship for the removal of old evils and the prevention of new ones, is the way out. The other view resorts to violent denunciation of those who are unjust and advocates physical violence and revolution as the only sure means of overcoming the unjust discriminations and the exploitation that a powerful majority inflicts upon a minority.

These two doctrines are now struggling for supremacy as methods of adjusting relations between white and Negro Americans. When unfair exclusion from employment, disfranchisement in politics, segregation in education, in the church and in other public places are suffered by helpless millions because of their race, the temptation to them and their friends to forsake their

faith in the power of justice and goodwill to win equal rights must be tremendous. Especially in a time when one great European white nation is resorting to war and slaughter to beat a weak African people into submission, one can understand the strain to which the patience of colored people is subjected.

Such a time is propitious for the zealot who preaches that violence, intolerance and injustice should be met in kind. It is also easy for the majority white group to misunderstand those who advocate peaceful methods on the part of the exploited minority. There is the danger of assuming that their willingness to cooperate with a group that treats them unfairly is a sign of weakness, or that their demand for full equality of rights and privileges is waived when pacific attitudes are maintained.

To possess poise and forbearance and to attack situations of injustice in a sincere search for the underlying causes, and then to apply the principles of Jesus Christ rather than those of violence will build a more enduring foundation for just relations between the races than to rise up in revolution. In the face of the widespread clamor for followers of the revolutionary method and the inevitable failure of this method to accomplish things of deep and lasting value, Christians have a golden opportunity, through the contacts of the races within the circle of the Church itself, to teach the principles of forbearance and cooperation. They must, however, gird up their loins in a new determination and through their deeds demonstrate the practicability of the better, peaceful way.

Keeping Out of War

Many people believe that the United States can best keep out of another war through neutrality legislation. "Let's have a law to keep our country out of war!" is the slogan of those who naively believe that peace can be achieved by the waving of a magic legislative wand.

The Federal Council of Churches has for several years urged an embargo on arms, munitions and loans to nations resorting to military conflict. Recently, upon the invitation of the Department of International Justice and Goodwill, heads of twenty-five of the major denominations of the country wrote a letter to President Roosevelt strongly supporting the government's efforts to keep the United States out of war by discouraging trade in war materials with belligerent nations. The Council and the churches generally, we are convinced, believe that the old doctrine of "freedom of the seas" should be drastically revised and that legislation should be adopted that

will reduce to a minimum the likelihood of American involvement in war.

We do not believe, however, that the United States can build a legislative wall around itself and remain forever at peace in a world that is preparing for war. We face today a most amazing situation. The President in his Message to Congress recommended that the United States adopt a strong policy of neutrality in order to prevent American embroilment in war. The very next day the budget which he laid before Congress for the fiscal year 1936-37 proposed practically a billion dollars for the Army and Navy. Congress is urged to speed legislation designed to keep this country out of foreign wars, while at the same time the United States is to arm as it has never before been armed!

How shall we keep out of war? By neutrality legislation? Yes, in part, but only in part. If war is to be prevented there must be a general drastic reduction of world armaments. The Russian government has recently increased its army from 1,000,000 to 1,300,000 men. Germany is rearming and the financial resources of that nation are being taxed to the utmost to pay the bill. Japan has withdrawn from the London Naval Conference and there is fresh talk of a new naval race between that country, England and the United States. And it is now proposed that we spend a billion dollars during the next twelve months for our Army and Navy. In 1933, the United States budget for the Army and Navy totalled \$648,149,000; in 1935, \$709,934,000; in 1936, \$905,068,000; and the budget for 1937, as recommended by the President, stands at \$983,866,000. Nor is this all. Supplementary grants to both Army and Navy will lift the new total well beyond the billion-dollar mark.

No amount of neutrality legislation will secure our own and other countries from the menace of war as long as the prevailing military madness sends the war budgets of the nations sky-rocketing. If this country proposes to keep out of war let it, in addition to adopting neutrality laws, exercise moderation in its own military expenditures and devote its best energy, despite all discouragements, to getting international agreements for reduction of arms.

The likelihood is that armaments will not be substantially reduced until there is a world-wide restoration of political and economic sanity and a new atmosphere of international cooperation. The best way for any country to keep out of war is to cooperate with other nations for the prevention of war. Such cooperation is the very antithesis of the isolationism which is frankly espoused by certain misguided advocates of

American neutrality. By all means let us have effective neutrality legislation but let us not make the fatal mistake of assuming that peace can be established by law apart from the establishment of a world community.

Brotherhood Day: A New Emphasis

In its promotion of the third anniversary of Brotherhood Day, February 22-23, the National Conference of Jews and Christians is emphasizing the American tradition of civil and religious liberty as stated and practiced by great leaders in our early history. The material provided for this year's observance quotes from Lord Baltimore, Roger Williams, Penn, Madison, Adams, Jefferson, Washington and other founders of the republic their most striking avowals of what America meant to them in terms of liberty. In a day when liberty is denied in so many quarters of the world and when democracy is questioned or rejected where once it was accepted, it is well to examine again the foundations upon which the institutions of our own country were laid.

The movement for furthering justice, amity and understanding among Protestants, Catholics and Jews is wise in its present emphasis upon civil and religious liberty. The alarming increase of attempts to curtail the civil liberties which are a part of the authentic American tradition, by the arbitrary and crude imposition of "oaths" of various natures and the restriction of the rights of freedom of speech and assembly are of vital concern to the churches. Every encroachment upon civil liberty today is a threat to religious liberty and freedom of conscience tomorrow. This is one of the patent lessons of current history in other lands. Even for the sake of its own life—to say nothing of the weightier reason of its service to humanity—the Church must stand against measures that are repressive of human freedom.

The factions among us which would curtail those liberties proclaimed by the founders of our country have no proper title to the term "American" which they like to assume. It is they who are really subversive of true Americanism. To deny freedom of conscience, of speech, of assemblage, of the press, so long as it does not "break out into overt acts against peace and good order," (to quote Thomas Jefferson) is to be untrue to the American tradition.

Any tendency toward fascism in our own country runs counter to the spirit of American institutions, and totalitarianism in all its existing forms denies those principles of civil and religious liberty upon which America was established. There is a "totalitarian" ideal, however,

as Professor Robert McElroy, of Oxford University, said at the Williamstown Institute of Human Relations last summer, which is not lawless or cruel or barbarous but gets its significance from seeking to include within its scope all states, all races and all culture groups. America, he added, more than any other nation is equipped by her very nature to think in terms of such universal interests and to subscribe, unreservedly, to the true "totalitarian" theory that God has made of one blood all the peoples that dwell upon the earth.

This, as we understand it, is the emphasis of the National Conference in its promotion of Brotherhood Day, which therefore deserves to be widely observed.

A Significant Conference

The National Conference on the Rural Church, held in Washington under the auspices of the Home Missions Council and Council of Women for Home Missions, January 15-17, 1936, was not "just another conference." It was something different.

It was significant in that such a conference could be held at all. It could not have been held a decade ago with anything like the fine spirit and happy reactions that characterized this meeting.

It was significant in its approach to the consideration of the rural church, not as a problem to be solved, but as an opportunity to be grasped; not as an institution to be saved for its own sake, but as an agency to be used for the sake of the community. It was a new emphasis, and a new approach. It went to the "grass roots" and dug up new earth. It was inspired by the conviction that an institution that "would save its life, shall lose it," but an institution that "would lose its life for Christ's sake and the Gospel shall save it."

The conference brought out the fact that the rural church of today is set in a combination of circumstances that are both its despair and hope. It was made very clear that the Church is going to be crowded out of the rural community and rural life by these things, or it is going to find its life and power by meeting them and turning them into contributions to the Kingdom.

The addresses, findings and recommendations of the conference will be published about March first, in a book of about one hundred pages. Every pastor of a rural church and every denominational church official and leader should read this report. It will contain much valuable information and many constructive suggestions which friends of the rural church should have.

The Christian Task Today

By HONORABLE FRANCIS B. SAYRE

Assistant Secretary of State

(Part of an address before the Foreign Missions Conference of North America)

WE are experiencing today a period of discouragement and of growing pessimism. We seem to be slipping backwards in the long march of progress. Human liberty, democracy, parliamentary government, freedom of speech, freedom of conscience, tolerance, faith—these in important parts of the world have ceased to exist. Today the tide is running strong for autocracy and dictatorship, for censored speech and writing, for riotous intolerance, for crass materialism.

During the past hundred years we have been living through an age of unprecedented material development and progress. New and hitherto undreamed-of power was generated by the creative inventions and ideas of the nineteenth century. We have made ourselves masters of the material world. But we have lost the spiritual values which alone give to life its satisfying rewards.

The results speak for themselves. We have brought about a cataclysmic war which has drenched the world in blood. We have generated an economic catastrophe without parallel in history. It is not honest thinking to regard these as visitations of God which we were powerless to prevent. They are clearly of our own making—the result of a social and economic order which we ourselves have built up, founded on acquisitive instincts and making for social injustice and economic insecurity. On top of all this we are building up armaments to a point never before touched in history.

But we have not found the way to win and make secure the enduring and really precious values of life. We have become essentially a materialistic civilization. We have sought happiness through acquisition. We have placed our ultimate reliance for security upon material force. We have largely ceased to utilize the matchless power and strength that come through religion. We have failed to advance in our comprehension and understanding of spiritual realities. We are losing our faith, and with it our sense of spiritual direction. We have acquired prodigious material power without a corresponding spiritual understanding and restraint.

The world today is recoiling from the disastrous effects of the gross materialism which has followed our loss of faith. Humanity is yearning now, as seldom before, for surer foundations on which to build. There is only one way. From widely shifting beliefs and differing faiths we must sift out life's fundamental values. We must get back to the eternal verities of human experience—for instance, that self-seeking and self-indulgence, unrestrained, ultimately lead to suffering; that dishonesty, whatever the apparent gain of today, inevitably undermines confidence and saps the possibility of rewarding

relationships tomorrow; that force and violence, however tempting to gain quick results, destroy the very foundations of social security and thus ultimately delay the march of human progress; that understanding and love have more potency to achieve lasting results than material force.

Humanity is not now athirst for more inventions and scientific discoveries and improved methods of manufacture. These things will not stop heartaches or broken lives or suicides. What men and women are yearning and groping for today are spiritual values, such as inner happiness unconquerable by outward circumstances, joy in daily work and satisfaction even in commonplace labor, the affection of a chosen few and the respect of all, some objective of existence which colors all life with beauty. Values such as these cannot be built upon material foundations.

Every great civilization of the past has had its rise, its noon-time brilliance and its gradual decline into the sunset. We can scarcely expect our own to prove an exception. We are beset today with dangers to our civilization of the gravest sort. The time is at hand when either we must commence a new chapter of forward progress or watch a slow decline. The outcome depends not upon blind forces outside of our control, but upon ourselves.

Further progress demands building anew upon spiritual foundations. The one solution that I can see, the *only* solution that seems really practical, lies along the teachings of Jesus Christ. He sensed, as no one else before or since, the heights and depths of human nature, knew how to satisfy its fundamental needs. He understood the secret of power. His life at the time was looked upon as a failure and He died a felon's death. And yet, through His life and through His death, He generated a power which has fundamentally changed human history.

I do not mean more ritualism. I do not mean more ecclesiasticism. I do not mean more dogmatic theology. I mean that if our civilization cannot be brought to understand more clearly and to believe more strongly in the fundamental teachings of Jesus Christ and the principles upon which He staked His life, our civilization cannot survive. I mean that men must of their own consciousness come to perceive the utter folly of trying to build a civilization on materialism and brute force, and come to realize, perhaps through suffering, that the enduring values that humanity will always crave grow out of understanding and love and self-sacrifice.

There is only one way to make men realize that. We

must go back to the living Christ—to the audacious, thrilling, winsome figure that actually lived. Unless men learn to love Him, they will not follow Him. Neither will they come to understand how to master life.

That is the mission of Christianity to the present world, as I see it. As one catches the vision of all that hangs upon the outcome, the call of Christ becomes the most exciting challenge in the world today.

Home Missions Leaders Survey Rural Church

"THE Rural Church Today and Tomorrow" was the general theme of a national conference held by the Home Missions Council and the Council of Women for Home Missions in connection with their annual meetings in Washington, D. C., January 13-17. Two hundred fifty-seven persons registered, representing thirty states and Canada and eighteen religious bodies.

Dr. O. E. Baker of the U. S. Department of Agriculture, discussing "New Elements in the Present Situation," spoke of the significance of the declining birth-rate for the Church as an institution and emphasized particularly the fact that large numbers of children are characteristic of the rural as compared with the urban population. Dr. Carl C. Taylor, of the Resettlement Administration, in discussing "Social and Economic Trends Which Influence Church Life," presented the difficulties in which agriculture finds itself as a result of being plunged into a price-and-market regime.

The conference then turned to a consideration of "The Rural Church as It Is Today," presented in comprehensive fashion by Dr. Mark A. Dawber, of the Board of Home Missions of the Methodist Episcopal Church. The remainder of the conference was devoted to a consideration of "The Program of the Rural Church of Tomorrow." Comprehensive findings were adopted, prepared by a committee of which Dr. Hermann N. Morse, of the Presbyterian Board of National Missions, was the chairman. These covered almost the whole range of the program of the rural church, including an emphasis on its essential spiritual mission. A plea was made for equitable adjustment of all salaries of professional workers within the Church in the hope of bringing about greater justice for workers in rural areas.

Rev. Tertius Van Dyke related his experience in transferring from a church in New York City to one located in a village of Connecticut, explaining why he would rather serve in a rural than an urban field. The various methods of financing the rural church were presented by Dr. Herman C. Weber, of the General Council of the Presbyterian Church, and by Rev. Dumont Clarke, of the Farmers' Federation of Asheville, N. C.

The Home Missions Council elected the following officials for 1936: Dr. Ernest M. Halliday, President; Dr. R. A. Hutchison, Vice-President; Dr. J. J. Braun, Recording Secretary; Dr. William R. King, Executive Secretary. In Dr. King's report to the Council he emphasized that the major part of his time for 1935 had

been spent in the field, holding conferences with state officials and denominational executives in the interest of comity agreements.

The annual meeting of the Council of Women for Home Missions opened with a fellowship supper, at which "The Church and Social Action" was discussed by Mrs. Kenneth D. Miller, of Madison, N. J. Mrs. Millard L. Robinson was elected President. One of the outstanding actions taken was the appointment of a commission to study the relation of the Council to the liquor problem.

A fellowship supper devoted to Indian work was of great interest. The speakers were Rev. V. Vine Deloria, an Indian pastor of Pine Ridge, S. D., and Dr. G. A. Watermulder, of the Winnebago Indian Mission. Mr. John Collier, Commissioner of Indian Affairs, addressed the audience on the importance of the missionary in Indian life.

At a young people's rally glimpses of young people at work in rural areas were given by Mr. Warner Clark, from a coal mining field; Mrs. Caryl Adams, from a migrant field, and Rev. V. Vine Deloria from an Indian field. The address of the evening was given by Rev. Daniel Poling, Jr. At a luncheon in the interest of migrant work the guest speaker was Miss Katharine F. Lenroot, Chief of the Children's Bureau. Mrs. Fred S. Bennett spoke on "The Council at Work with the Migrant."

The next annual meeting of the Home Missions Councils will be held in Cincinnati with emphasis on the home mission task in the city.

Twenty Lynchings in 1935

According to the records compiled in the Department of Records and Research of the Tuskegee Institute, there were twenty persons lynched in 1935. This is five more than in 1934, eight less than in 1933, and twelve more than in 1932. Thirteen of the persons lynched were in the hands of the law; five were taken from jails, six from officers of the law outside of jails, and two were shot to death in a jail.

There were fifty-three instances in which officers of the law prevented lynchings. Nine of these were in Northern and Western states and forty-four in Southern states. Of the twenty persons lynched, two were white and eighteen were Negro.

Results of Congregational Peace Poll

THE final results of the plebiscite on war and peace conducted by the Council for Social Action of the Congregational and Christian Churches, with reports from 2,465 churches tabulated, totalling 177,050 votes, shows a strong sentiment in favor of strict neutrality legislation, government control of the munitions industry and abolition of compulsory military training in schools and colleges.

The following is an analysis of the responses to the questions carried on the ballot:

1. Support any war which the United States government may declare.....10,301 or 6%
2. Support any war declared by the United States government against an internationally recognized aggressor.. 5,751 or 4%
3. Support only a war declared by the United States government after making utmost use of every agency for peace69,888 or 42%
4. Support only a war in which United States territory has been invaded.....55,087 or 33%
5. Support no war which the United States government may declare.....24,667 or 15%

On questions of American policy the poll shows the following results:

	Yes	No
1. Membership in the League of Nations	70,411	89,661
2. Consultation with other nations in support of the Kellogg Pact and other peace agreements	134,221	18,851
3. National isolation through strict neutrality legislation	83,682	54,786
4. More equal distribution of world resources and markets.....	121,581	22,956
5. A larger army, navy and air force	64,432	85,585
6. Abolition of compulsory military training	99,350	54,884
7. Government control of the munitions industry	144,030	16,847

One of the most striking results of the poll was the fact that 94 percent of those voting reserved the right to say what kind of war they would support—if any—according to the dictates of their own consciences. It was also shown that the agricultural and professional groups participating in the poll, were more peace-minded than the clerical, industrial or business groups. Voters under thirty-five years of age, though less numerous than those over thirty-five, gave from 5 to 30 percent more support to peace measures.

Lenten Fellowship of Prayer

When Lent begins on February 26 several hundreds of thousands of Christians of the major communions—unless all signs fail—will be using the Fellowship of Prayer. This year's edition, containing a devotional study for each day of the Lenten season, concluding with Easter on April 12, has been written by Rev. Raymond C. Brooks, head of the Department of Religion at Pomona College, Claremont, Calif. It bears the suggestive title, "Building a Christian World," and each day's meditation is centered around some aspect of this theme.

This is the eighteenth year since the Fellowship of Prayer was inaugurated. It was initiated by the Congregational-Christian Commission on Evangelism and the Devotional Life. Through the Federal Council's Department of Evangelism it is promoted on an interdenominational scale. Last year over 750,000 copies were distributed.

Being printed in an almost unprecedented quantity due to its interdenominational use, and being offered at cost, this attractive 32-page booklet is available at the surprisingly low price of three cents a copy. In quantities of 100 or more, it is sold for \$2.00 per 100. Many churches have adopted the custom of securing sufficient copies to place in the hands of every church member, or at least every family, on the Sunday before Lent begins. Orders may be sent to the Federal Council of Churches, 105 East 22nd Street, New York.

First Prison Chaplain Under New Plan

The first Protestant prison chaplain appointed by the Federal Council of Churches under the agreement made with the Federal Bureau of Prisons began his duties last month. He is Rev. Wayne L. Hunter (Presbyterian) and has been assigned to the U. S. Industrial Reformatory at Chillicothe, Ohio. His work will be supervised by the Federal Council's Department of the Church and Social Service through its Committee on Prison Chaplains, with the collaboration of the Council for the Clinical Training of Theological Students.

Like other chaplains to be appointed later, Mr. Hunter will minister to prisoners as a representative of the Church. The Presbyterian Board of Christian Education has agreed to assume a sponsoring relation to Mr. Hunter. Each chaplain will have charge of all Protestant religious work in the prison, including worship, religious education and religious counseling.

"The Home in Drama"

Those who are interested both in the development of Christian family life and in religious education through the dramatic method will be grateful for a little publication of the Presbyterian Board of Christian Education (Witherspoon Building, Philadelphia, Pa.) entitled "The Home in Drama." It presents an annotated list of more than thirty plays, all designed to inculcate the Christian conception of the family, also two articles on the use of religious drama. It may be had free on request.

Foreign Missions Face Forward

FOUR new trends in foreign missionary service were discernible at the annual meeting of the Foreign Missions Conference in Asbury Park, N. J., January 8-10. First, there was less emphasis on "missions" and a constant re-emphasis on the message of Christ. Second, the organization of "the younger churches" is gradually being transferred to the hands of Christian nationals, thus leaving the missionaries free for new types of pioneering. Third, the forms of the new churches in Asia and Africa, their methods and programs of work, will differ from the Anglo-Saxon models. Fourth, in practically all lands, Christian leaders are turning attention to the rural areas. Honorable Francis B. Sayre's moving address to the conference is printed on another page of the BULLETIN.

Dr. Kagawa, the outstanding Christian of Asia, described what could be done in rural and fishing villages if 1,000 churches—costing \$280 each—could be established and furnished with lay leaders. At the close of his address, Dr. Ralph E. Diffendorfer, of the Board of Foreign Missions of the Methodist Episcopal Church, moved that the Committee of Reference and Counsel be asked to consider how the churches of the United States and Canada, working together, may furnish these thousand chapels as an expression of international goodwill. This motion was unanimously carried.

Picturing the "new secularism" as "too contracted for the needs of the human soul," Professor Rufus M. Jones, of Haverford College, outlined suggestions for bringing "faith and religion back into dominion over the springs of life."

Professor G. B. Camargo of Mexico was optimistic over the evangelical situation in Mexico, believing that much good is coming out of the difficulty. "It is forcing us," he said, "to change much of the technique of our work. We are shifting from the program taken to Mexico by the missionaries to a program developed in answer to the needs of our own people."

Five students who had been delegates to the Student Volunteer Convention in Indianapolis gave the point of view on missions held by the younger generation. One gathered from their discussion that young people are interested in an active application of the Gospel of Christ and that, although they are speaking a different language from that of the older generations, their ideals and objectives are not very different.

An interesting portrayal of the "Rural Reconstruction Movement" in China was given by T. H. Sun, editor of *The Christian Farmer*. He pointed out that there are now 67 different groups doing experimental rural welfare work of all kinds in twenty provinces of China, and that the government is taking a lively interest in promoting this work. He held that it is the one Christian movement in China that seems able to capture the imagination

of the students. Mrs. Frederick G. Williams, of Asansol, India, told of the village rebuilding experiment at Ushagram, where boys and girls are prepared through a practical curriculum to return to their villages after graduation as teachers of arts and crafts, as village sanitation engineers and as leaders in education and Christianity. Mrs. Induk Pak showed the new life that is coming to Korea's womanhood through the work of missionaries and Korean organizations in rural fields.

Dr. John R. Mott was Chairman of the Conference. Dr. Robert E. Speer was elected Chairman for next year.

Choir Festival of Interracial Goodwill

In connection with the observance of Race Relations Sunday, sponsored by the Federal Council of Churches, the following description of a children's service held a few years ago at the Madison Avenue Presbyterian Church, New York, is most suggestive. The *International Journal of Religious Education* says:

"A stranger happened into a vesper service on Sunday afternoon, February 12. The church was well filled and an atmosphere of reverence prevailed as the strains of an organ prelude filled the building. Then suddenly there came from the distance children's voices singing and presently the stranger beheld a joyous procession of children and youth, ranging in ages from six or eight years of age to the late teens. A first glance revealed an interesting array of robes—black, black with white surplices, dark blue with light blue surplices, dark red with white surplices. A group of white wool fitted robes with short capes caused the observer to look from the garments to the wearers and to discover that they were being worn by Negro boys and girls. Then there were national groups in native dress: Russian, Chinese and Italian. The stranger looked about and saw that all of the aisles of the church—both upstairs and down—were filled with singing children. They crowded the choir pews and the entire chancel and both sides of the balcony near the chancel. Then the stranger became aware of the words they were singing:

"Lord of all, to thee we raise,
This our sacrifice of praise.

"This, then, the visitor realized must be but childhood's and youth's joyous expression of praise and worship, without heed to race or religious sect, to a Being whom they recognized as their common Father."

The service came about because some of the young people had met with a group of young people of a Negro church. When the white church began to make plans for the observance of Race Relations Sunday, someone conceived the idea of a festival choir service which should include these two churches. In the end, half a dozen or more denominational and racial groups participated.

Canada and the United States Exchange Pulpits

"The international exchange of Canadian and American preachers began as an experiment in goodwill and it became a memorable experience in Christian friendship." This was the unanimous judgment of two hundred ministers and churches on both sides of the border. The exchange took place on Sunday, November 17, and extended from the Maritime Provinces and Maine to the Pacific Coast. It was a demonstration of the solidarity of the Christian faith and its main purpose was to deepen and enrich with spiritual content the goodwill that already exists.

The World Alliance for International Friendship through the Churches established a Committee on Relations with Canada ten years ago, with Dr. John W. Langdale as Chairman. The Canadian branch of the Alliance has cooperated largely through the leadership of Very Rev. Dr. T. Albert Moore, Secretary of the United Church of Canada, who has developed this interchange. On the Pacific Coast the exchange took organized shape between British Columbia and the States of Washington and Oregon. The leader there was Col. George O. Fallis, minister of the Vancouver Memorial Church. For the past ten years the exchange has taken in practically fifty pulpits in each country. When Col. Fallis was transferred to a Toronto church recently he brought to the east the same devotion to this cause. Committees in both Canada and the United States determined that the exchange this year should be of greater significance than ever before.

Among the cities and states that participated in the exchange on November 17 were Maine and New Brunswick; Montreal and New York; Buffalo and Toronto; Chicago and Toronto; Detroit and London, Ontario; Toledo and Windsor; Winnipeg and Minneapolis; Lethbridge, Alberta, and Great Falls, Montana. No honoraria were paid and each church carried the expenses of its

pastor. In this way each church shared in the joy of the exchange. A list of the New York and Montreal churches taking part will show that the exchange included the most influential ecclesiastical communions:

New York

First Presbyterian Church
Marble Collegiate Church
Plymouth Congregat'l Church
St. Marks M. E. Church
Temple Israel

Montreal

St. Andrews Church
Erskine-American Church
Emmanuel Church
St. James United Church
Temple Emanu-El

One of the notable observations made by American visitors to Canada was the progress of church unity in the Dominion. Pronounced stress was laid upon the fact that the Christian Church stands for goodwill and unity. Everyone who had anything to do with the event regarded it as making a signal contribution toward the universal emphasis of the Gospel.

HARRY N. HOLMES.

"To-day"

The February number of *To-Day*, the monthly pocket-magazine containing a daily devotional study, has been written by Dr. Albert W. Beaven, President of Colgate-Rochester Divinity School and former President of the Federal Council of Churches. Ministers in many different communions are trying the experiment of ordering a sample issue in quantity for distribution among the members, as a means of stimulating them to become regular subscribers. The price is five cents per copy, sixty cents per year, \$1.00 for two years. Send orders to the Federal Council's Department of Evangelism, 105 East 22nd Street, New York.

As a single illustration of the increased interest in the Universal Week of Prayer, sponsored by the Federal Council, the experience of the Community Presbyterian Church, Lakewood, Ohio, last month was significant. For five consecutive nights the people met for united prayer, using the successive topics: "For Ourselves," "For Our Homes," "For World Service," "For Our Churches," "For Our Nation." Each night was sponsored by a different organization in the church. The final night was a mass meeting for all organizations.

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NEWS OF STATE AND LOCAL COÖPERATION

Leadership Training in New York

Under a plan of coöperation developed by the Extension Department of Columbia University and the Greater New York Federation of Churches, an extensive curriculum of courses for the training of leadership in religious education is offered. The central classes offer the standard curriculum of the International Council of Religious Education. There are also associated centers in Harlem, Bronx, Staten Island, and Queens, all comprising one unified system.

Special attention is attracted this year to the five-weeks course held on Monday evenings and given by Dr. S. Parkes Cadman on "Great Religious Leaders."

A "manifesto" signed by a large group of the foremost leaders of all the major denominations in New York City, sponsored by the Greater New York Federation of Churches, was issued at the beginning of the year and served to draw out a wide interest in this acute issue of social welfare. The statement was printed in full in the metropolitan dailies and illustrated the possibilities which church leadership has of arousing public opinion when a united approach is made to problems in which definite moral issues are at stake.

Louisville Stresses Work for Prisoners' Families

Under the direction of Dr. John Lowe Fort, Executive Secretary of the Louisville Council of Churches, a ministry to the families of prisoners has been developed

which is being very widely commended. From police records and juvenile court contacts the Council of Churches secures the addresses of the homes from which the prisoners and delinquents come. More than six hundred such homes have been reported to the pastors of city and suburban churches who are asked to assume a pastoral responsibility in connection with the families in their areas.

Dr. Fort is serving as Secretary of the Special Clemency Commission appointed by the Governor of the State.

Oakland Presents Biblical Drama

As a means of helping to undergird the financial support of the Oakland (Calif.) Council of Churches, the Scottish Rite Players staged a three-act play, "Pharaoh's Daughter," on the evening of January 17. The drama was given under the direction of the Superintendent of Schools of the city, who had gathered a large and effective cast of actors and musicians.

Detroit Council Leads in Social Work

An impressive picture of the social work of the Detroit (Mich.) Churches is given in the bulletin of the Social Service Department of the Detroit Council of Churches, published last December under the title, "The Church at Work." The bulletin lists the Protestant institutions and agencies of various kinds, both denominational and undenominational, in metropolitan Detroit. Another interesting feature is the listing of courses for recreation and leisure time offered at various schools, community houses, settlements and churches. More than one hundred and fifty churches were listed as having either a committee or director of social service.

Washington Host to Dr. Holt

On January 7, Dr. Ivan Lee Holt, President of the Federal Council was the guest of honor at an interdenominational luncheon given by the Washington Federation of Churches.

In connection with the same visit to Washington Dr. Holt was the special guest at a tea given in his honor by the Chinese Ambassador as an expression of appreciation for the service which Dr. Holt rendered in China last year when he served for several weeks as guest preacher at the Community Church in Shanghai.

Wichita Emphasizes Weekday Church Schools

The promotion of weekday church schools is one of the most important undertakings of the Department of Religious Education of the Wichita (Kansas) Council of Churches. Thirty-one churches co-operate in 18 schools located in various parts of the city. The services of a full-time supervisor are provided in the interest of maintaining the high standard set by the city Board of Education. Forty-five hundred boys and girls are enrolled under the instruction of 155 teachers. A careful estimate shows that forty per cent of the boys and girls attending the weekday church schools receive no other religious instruction. When the principal of one of the public schools on a Monday morning asked 300 of his boys and girls who regularly attend the weekday church school how many had been in Sunday school the day before, only 80 held up their hands.

Seminars on Evangelism in Indianapolis

A new approach to the evangelistic task of the churches has been developed under the leadership of the Church Federation of Indianapolis through the holding of "seminars" on evangelism in various parts of the city. Nine of these seminars were held within a single month, gathering about four hundred of the leaders of the churches. The purpose of the seminars was to evaluate the methods and message for the evangelistic efforts of the local churches during the winter. The seminars met with varying degrees of success, but several of them were generally regarded as having been very valuable. The Church Federation of Indianapolis is assuming responsibility for a great Church Choir Music Festival, to be held sometime during National Music Week. A committee is also preparing a program for Civic Heroes Week, which is held between Lincoln's and Washington's Birthdays. The Committee arranges for speakers to appear in the public schools and before various groups, emphasizing the opportunity for heroic conduct in civic and daily life.

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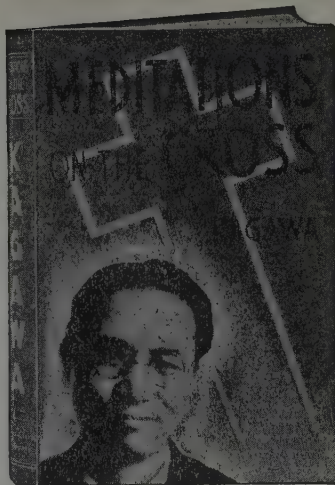
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By H. RICHARD NIEBUHR, WILHELM PAUCK AND FRANCIS P. MILLER

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Three brilliant theologians of the younger generation, speaking as members of a threatened church, ask what Protestantism must do to be saved. They declare that the church has lost its independence; it bows to the economic order, to the spirit of nationalism, to humanism. Neither fundamentalists nor Barthians, the authors call upon the church to proclaim its inherent independence of state and world, and its dependence on God.

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Kansas and Nebraska Hold State Convocations

State-wide conferences of the ministers of Kansas and Nebraska were held during the week of January 13. The staff of the Federal Council was represented at both convocations by Dr. Worth M. Tippy, of the Department of the Church and Social Service. Another of the leading speakers at both gatherings was Dr. Joseph A. Vance, Moderator of the Presbyterian General Assembly. Attendance at each convocation was large. The Secretary of the Kansas City gathering, Dr. Frank G. Richards, said that this was the most effective of the six convocations which have been held in that State. The Nebraska convocation, which was held in Lincoln, was equally characterized by good fellowship and vigor.

Cleveland Federation on Firmer Ground

During the past four years, the Cleveland Church Federation has had a decidedly encouraging success in regaining ground which was lost at the beginning of the depression. In addition to Dr. Don D. Tullis, the Executive Secretary, the staff now includes F. D. Butchart, Associate Secretary, and L. A. Pruitt, Director of Religious Education.

The Cleveland Federation has developed a radio program that is the subject of favorable comment. It provides for a morning devotional broadcast at eight o'clock and for special features at other times. In the Christmas season an all-night broadcast was staged over Station WGAR, beginning at twelve o'clock midnight and continuing until five A.M., featuring Christmas music.

Dr. Cavert on Itinerary to Far West

In the interest of the preparations for the National Preaching Mission Dr. Samuel McCrea Cavert, General Secretary of the Federal Council, left New York on January 29 for an itinerary to the Southwest, the Pacific Coast and the Northwest. His main visits are to be to Dallas, Texas; Los Angeles, San Francisco and Oakland, Calif.; Portland, Oregon; Seattle, Wash.; Vancouver, B. C.; and Billings, Mont. In addition to meeting with the committees which are responsible for the planning of the Preaching Mission in the various cities, he will be conferring concerning the development of interchurch coöperation. He is to be the speaker at the annual meetings of the Oakland and San Francisco councils of churches.

New Leadership in Fresno

The Fresno (Calif.) Council of Churches has elected as its new Secretary Rev. Chester Snyder, pastor of the Belmont Avenue Christian Church. The office of the Council has been moved to 1030 Belmont Avenue, Fresno.

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Whither the Church?

THE CHURCH AGAINST THE WORLD. By H. Richard Niebuhr, Wilhelm Pauck, and Francis Miller. Willett, Clark & Co., Chicago. \$2.00.

THE CHURCH OF CHRIST AND THE PROBLEMS OF THE DAY. By Karl Heim. Scribner's. \$1.75.

The volume by the three young theologians is symptomatic of a new trend in American Protestantism, representing a swing away from the prevailing type of "social gospel." Against the popular idea that the Church has not adapted itself sufficiently to modern culture, they set the conviction that the Church has made much too easy an adjustment to the environment in which it lives. It has far too readily made itself at home in nationalism, and now lacks any "universal frame of reference." It has become too intimately associated with the spirit of capitalism and is now in danger of making a similarly fatal alliance with the new *isms*. The Church has uncritically taken over the humanistic outlook, adjusting itself to the changing and temporary elements in civilization instead of subjecting all of man's achievements to the perspective of the eternal values of God. The "manifesto" of the trio of challenging thinkers is not as strong on the positive and constructive side as it is on the critical, but as an analysis of the state of the Church in America it is provocative and challenging in a high degree. Anyone who wants to understand the newer currents of theological thought, in reaction against the point of view of the last two or three decades, will ignore this book at his intellectual and spiritual peril.

Karl Heim's volume is significant in this connection as one of the best expositions in English of the outlook of the continental European theological thinking which has clearly had a strong influence on Messrs. Niebuhr, Pauck, and Miller. The Tübingen professor pictures a collapse of faith in human accomplishments and in the idea of progress. This disillusionment gives him a reawakened sympathy with Luther's insight into the nature of man and leads him to fix his hope upon the work of God in establishing His Kingdom, the beginning of which is seen in the resurrection of Christ. S. M. C.

The Home in a Changing Culture

By GRACE SLOAN OVERTON

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The author, who is Chairman of the Committee on Marriage and the Home of the National Council of Federated Church Women, makes the appeal that the new patterns of family life which are taking shape shall be both Christian and Amer-

ican. She finds much good in the patterns of colonial times and of the homestead era, but also finds limitations which require change in our day. The key to the American home of today and tomorrow is the new woman, along with the new freedom of individuals. The emphasis on individuality and on home life as a set of personal relationships rather than a creation of custom, makes family life both more difficult and more creative in its opportunities. The author finds that we have become commercially-interested and money-centered, rather than home-interested and family-centered. A forgotten prime objective of our civilization is the elevation of family life.

One of the most helpful sections of the book is that in which the author examines the work-a-day world into which our children must go. As 2,400,000 young people reach the age of eighteen annually, there is not only the accumulation of unemployment due to technological advance, but this is aggravated by an annual surplus of available workers. Thus we have a generation of jobless youth. A system that is good for a few individualists is not today proving good for great masses of our young people. However, the author feels that it is not individualism which is on trial, so much as old-fashioned selfishness and commercial piracy. A new emphasis on family fellowship is called for with the recognition of gracious living as one of the ideals towards which both parents and young people should work, rather than the acute striving for position and fortune, which has been inculcated in many of our families. The training of our children to build securely the homes of tomorrow is one of the greatest problems of our generation, especially since the home is the place where spiritual values are largely developed.

Bibliographical references and interesting questions for discussion accompany each of the seven chapters, making the book well suited for study and discussion groups. L. F. W.

Christianity and the State

THE FATHERLY RULE OF GOD. By A. E. Garvie. Abingdon Press. \$1.25.

RELIGION AND THE MODERN STATE. By Christopher Dawson. Sheed & Ward, New York, \$2.00.

To all who are interested in the issues being studied in preparation for the ecumenical conference to be held in Oxford in 1937 these two volumes are among the most stimulating materials that have thus far become available.

Dr. Garvie, in many respects the Nestor of English theologians, gives us the product of his mature wisdom and scholarship. He deals, in a most readable fashion, with the fundamental theological and philosophical problems underlying the relation of the Church to society and the State—the con-

ception of God, the nature of man, functions and limitations of both State and Church, and the points at which the possibilities both of conflict and of coöperation between Church and State arise. The relation of conscience to the authority of the State is given well-balanced and discriminating treatment. The Church is portrayed as in its essential genius a truly ecumenical society, transcending all nationalistic divisions.

Christopher Dawson is an English Catholic with whose spirit and outlook thoughtful Protestants will feel a deep sympathy. In the totalitarian State he sees something which challenges cardinal principles of Christianity. In fact, the "new State" is itself taking on a quasi-religious character, developing a "cult" of the nation or of race or of humanity, and threatens to become a secular substitute for Christian faith. The issue at stake between communism and Christianity is delineated with great clarity, and the ultimate verdict on communism is that what it is building is "not a palace but a prison, since it has no windows." Salvation is to be found not in an overhauling of the machinery of civilization but in a return to its spiritual foundations. The basic social function of the Church is not to be preoccupied with social and economic reforms, though it can never ignore these, but to reveal to men the true end of life and the true nature of reality. S. M. C.

The Christian Message for Today

THE GREAT EVANGEL. By Lynn Harold Hough. Cokesbury Press, Nashville, Tenn. \$1.50.

MEDITATIONS ON THE CROSS. By Toyohiko Kagawa. Willett, Clark & Co., Chicago, Ill. \$1.50.

Both of these volumes have an autobiographical quality, dealing with the central convictions that reveal the sources of power of a great American preacher and of the foremost Japanese evangelist and social worker.

Dr. Hough's keen analysis, solid grasp of historic Christianity and brilliance of statement make his new book a signal contribution to the literature of evangelism. He treats the Christian Gospel, in successive chapters, as the Evangel which "convinces the mind," "masters the conscience," "wins the heart," and "speaks to the whole of life." True evangelism is "intelligence on fire." It is also "the greatest social force in the world." It likewise unlocks the deepest emotional power, because nothing equals the revelation of God's love in its influence on the life of the individual and of society.

Dr. Kagawa sees in the Cross of Christ the permanent center of Christianity, the key to the understanding of Jesus, and the supreme redemptive influence in the life of mankind. The Cross—not simply for Jesus

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By *Kagawa*. Dr. Jos. Fort Newton says, "A golden little book," revealing the heart and soul of Kagawa. \$1

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but for all His followers—must be at the heart of any adequate movement for social advance, and calls the privileged to sacrificial effort for the underprivileged. While there is here no systematic exposition of his social program, Kagawa's conviction of the necessity for a coöperative rather than a competitive organization of our social life comes to persuasive expression.

S. M. C.

Emotions and Bodily Changes

By *H. FLANDERS DUNBAR*

Columbia University Press, New York.
\$5.00

Written primarily for medical readers, this book is of interest also to those who are concerned to know what scientific bases may obtain for present-day efforts at life adjustment through religious influences. Perhaps it is the lack of the type of understanding here indicated which accounts for many instances of persons deserting their former churches for Christian Science.

The book is in the form of a summary of the scientific data now available in the literature on the subject and the author does not even present a digest, preferring to offer to the reader the possibility of making his own digest. The selection of material, however, and the form of its presentation take significance from the rather unique background of the author's experience. Dr. Dunbar had, to start with, a three-fold background of training, receiving a B.D. from Union Theological Seminary, an M.D. from Columbia, and a Ph.D. from Yale. For some years she has maintained a private practice as a psychiatrist in New York and is now a lecturer on psychiatry in the Medical School at Columbia. In addition to this, she is the Executive Director of the Council for the Clinical Training of Theological Students, which is now doing notable work among the theological seminaries in promoting training for individual ministries to sick souls. She has also served as secretary of a Joint Committee on Religion and Medicine, sponsored by the Federal Council's Research Department and the New York Academy of Medicine.

The book is a study of "psychosomatic (body-mind) relationships" and undertakes "to bring together in some sort of perspective, the research material which has combined to develop those concepts in medicine which are the necessary foundations for further research." Clinical material cited presents problems in the endocrines, general metabolism, cardiovascular, respiratory, gastro-intestinal, and genito-urinal systems, setting forth both diagnoses and treatment processes and showing how the latter were more effective through a correlation of psychiatric and somatic emphases. The book presents the problems of mind and body in their integrations and does so in a way that lends strong support to the author's position that "psyche" and "soma" are "not entities which interact, but actually two aspects of one fundamental unity." Thus, while there is no formulated argument against

"mechanistic emphases," so often found among medical specialists, it does mass evidence of marked successes in the use of a so-called "milieu therapy" in which the whole personality is treated as one configuration in which the spiritual aspect is assumed to be as real and as significant as the physical. Dr. Dunbar's book will be of value to scholars engaged in research and experimentation in attempted therapy for distressed souls wherein the three-fold approaches of physician, psychiatrist, and minister of religion make coöperative contributions.

CHARLES R. ZAHNISER.

I Discover the Orient

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